

THE
BAPTIST MAGAZINE.

M A Y, 1809.

“ Whatever is designed to fit *every thing* will fit *nothing well*.”

DR. JOHNSON.

“ Names are intended to distinguish Things.” Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

Sketches of Baptist History.

SECTION IV. ANCIENT BAPTISM. CENTURY I. AND II.

IT may be necessary to remind our readers that in closing the history of Baptism recorded in the sacred volume, we arrived at the end of ALL that has authority to bind the consciences of believers. Whatever may have been since done, by the best men upon earth, has been done right, only as it was in obedience to the precept of our Lord and Law-giver, or agreeable to the practice of his inspired servants. Nevertheless, uninspired history, relating the actions of uninspired men, has its advantages; and the nearer we can trace the practice of true believers to the first source from whence they derived both doctrine and example, we may warrantably feel assured of the increased probability that they *then* kept the ordinances *as they were delivered*. In the infancy of the Christian dispensation it may be reasonably assumed that however the mystery of iniquity might begin to work, the standing ordinances of the gospel would not be perverted or misapplied without the severest reprehension. They were designed to be a sign of separation, a line of distinction between the disciples of Jesus and the world at large; and until these begun to blend together, at least in appearance, his ordinances would be safe.

On the subject of baptism we therefore propose to examine the history of the earliest ages of the christian church, as far as it hath arrived at our hands. We do not adduce it as *authority*, but only as *illustration*. The precept of Christ, and the practice of his Apostles are our authority, and the pages of history will serve to illustrate our views, for they establish the fact that the earliest disciples

of Christ, and the immediate followers of the Apostles baptized men and women, and continued to do so for several hundred years: but no infants were baptized till the teachers in the church of Christ, departing from the simplicity of his gospel, brought in doctrines subversive of the first principles of his religion, and destructive to the beauty and order of his spiritual kingdom.

We shall find frequent mention of the baptism of adult persons, but for several generations no baptized infants are heard of. On the contrary, the baptism of many, who were born of believing parents, is recorded to have taken place when they were *twenty or thirty* years of age: circumstances which happen very often in almost every baptist church, where faith is required *before* baptism. When we arrive at the baptism of infants, their introduction to this ordinance will be noticed, but as it has only human authority for its support, we shall chiefly seek out and follow those who, having heard the gospel, were baptized on a profession of faith. This we purpose to do by the aid of the most ancient and best accredited historians who have written on ecclesiastical affairs.

As to the *Subjects* of baptism in the two first centuries of the christian era, they say, "they baptized only the adult or aged, whether Jews or Gentiles, whereof we have instances in the ii, viii, x, xvi, and xix chapters of the *Acts*, but as to the baptizing of infants we read of no example." * "As to the *manner* of baptizing. It was by dipping or plunging in the water, into the name of the Father, Son, and Holy Ghost, which was so agreeable not only to the sense of the word, which signifies immersion in water; but to the allegory of death, burial, and resurrection, to which the Apostle so properly alludes, *Rom. vi, Col. ii.* as also to the many places where it is used for the washing away of sin, as *1 Pet. iii, Heb. ii, 10, Eph. v, Titus iii*, and in the xxii of the *Acts*, where Annanias commands Paul to *be baptized and wash away his sins.*" *

Clemens Alexandrinus, describing the proper subjects of baptism, and in what order they ought, after due instructions and examinations to be baptized, says that "the baptized ought to be children, viz. in malice, but not in understanding; even such children, who, as the children of God, have put off the old man, and the garment of wickedness, and have put on the new man." †

Ignatius, in his discourses concerning baptism, declares that "it ought to be accompanied with faith, love, and patience, after preaching." See his letters to Polycarp. Tralianses, and to them of Philadelphia. ‡

Auxibius was baptized upon confession of faith, by the Apostle Mark. ||

* *Magdeburg Centuriators*, Cent. I, lib. 2, p. 496.

† *Clem. Alex. Epist. iii*, in *Jac. Merningus Hist. Bap.* part 2, p. 299, 214.

‡ *H. Montanus*, p. 45. *Du Bois*, p. 16. and the *Dutch Martyrology*, cent. 1.

|| *Jac. Merningus*, p. 578, from *Metaphrastes* by *D. Vicecomes*, lib. 1, cap. 4. in the life of *Auxibius*.

"The *Waldenses* and *Albigenses* did in this age profess and practice the baptizing of believers." *

"The ancient *Britains*, who practiced baptizing of believers, did by Evangelists, sent by the Apostles themselves, receive the Gospel, under Tiberius the Emperor." †

Justin Martyr is believed to have been converted to Christ within thirty years after the Apostle *John*. He wrote an Apology for the christians addressed to the Emperor, a part of which is thus translated by Mr. Baxter in his Saint's rest. "I will declare unto you how we offer up ourselves to God after that we are renewed thro' Christ. Those amongst us that are *instructed in the faith, and believe* that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them: and then they are brought by us into the water, and there as we were *new born*, are they also by birth renewed; and then, in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in water. Then we bring the person thus washed and instructed to the Brethren (as they are called) where the Assemblies are, that we may pray both for our- and the new illuminated person, that we may be found by true doctrine and by good works worthy observers and keepers of the commandments, and that we may attain eternal life and salvation. Then bread and wine being brought to the chief Brother (so they call the Minister) he taketh it and offereth praise and thanksgiving to the Father by the name of the Son and Holy Spirit, and so awhile he celebrateth thanksgiving: after prayers and thanksgiving, the whole assembly saith, Amen. Thanksgiving being ended by the President (or chief guide) and the consent of the whole people, the Deacons, as we call them, do give to every one present part of the bread and wine over which thanks were given, and they also suffer them to bring it to the absent. This food we call the Eucharist, to which no man is *admitted*, but only *he that believeth* the truth of the doctrine, being *washed in the laver of regeneration* for the remission of sins, and that so liveth as Christ has taught." This description of christian baptism and the admission of the baptized into the church of Christ, needs no comment. A modern apologist for the Baptists might describe *their* practice in nearly the same terms.

Dionysius Alexandrinus, writing to *Sextus*, Bishop of Rome, testifies that "it was their custom to baptize upon a profession of faith; and one who had been baptized by heretics, not upon profession of faith, did desire to be so baptized, accounting the former for no baptism." §

* *D. Belthazar Lidijs*, in his Treatise of the Church, p. 2, col 2. from *Renarius*.

† *Gildas*, De *Victoria Aurelii Ambrosii*.

§ *Eusebius Pamphilius*. Eccl. Hist. lib. 7, cap. 8, from *Dionysius*. also Dutch Mart. cent. 2.

Walafrid Strabo testifies that “no children, but aged, understanding persons were baptized in this period.” *

If *Antiquity* has any claim to consideration, the Baptists are certainly the oldest denomination of Christians now existing, or that ever did exist: and those who pretend to date their rise at the time of the Reformation from Popery, are either very ignorant, or prejudice has strangely misled them. Hereafter we may have occasion to shew that the Reformation only drew forth to public notice a people who had in every age kept the ordinances as they were delivered, and for so doing were persecuted by those who hated *the right way of the Lord*. Z.

The Fruits of Evangelical Preaching.

Is there any thing whereof it may be said, see, this is new? it has been already of old time, which was before us. Eccl. i, 10.

The attempts of a certain *Barrister* have roused several friends of Christ to stand forth in defence of the gospel. There were *Barristers* in the early ages of the church, against two of them in particular, *Lactantius* very eloquently pleaded the Christian cause. *Collier* in his *Historical Dictionary*, informs us that “he lived in the third Century, and at the beginning of the fourth. Some will have him an African, though others say he was born at Fermo, a city of the Marquisate of Ancona; and that from the place of his birth he was called *Firmianus*. *Arnobius* taught him Rhetoric; and he made so good use of the instructions of so excellent a master, that himself afterwards was professor at Nicomedia. His reputation was so considerable that the Emperor Constantine made him preceptor to his son *Crispus Cæsar*. He was looked upon as one of the most eloquent persons of his time, and therefore called *The Christian Cicero*. He wrote his books of *Institutions*, in answer to two philosophers—enemies of the Christian religion.”

The following Excerpt shews the closeness of his reasoning, and is equally applicable to the present times.

“That which many have discovered, by the assistance of natural religion, to be their indispensable duty, but which they have never been able either to practice themselves, or to see exemplified in the conduct of philosophers; all this the sacred doctrine of the Gospel assist us to perform, because that Gospel is wisdom in its highest excellence. How shall philosophers persuade others, while they themselves continue in a state of perplexity? Or how shall they repress the passions of others, while, by giving way to their own, they tacitly confess that nature, in spite of all their efforts, is still triumphant. But daily experience testifies, how great an influence the ordinances of God have on the heart.—Give me a passionate, slander-

* In *Eccl. Hist.* cap. 26. *Vicecom. lib. 1, cap. 30.*

ous, implacable man; and, through the power of our Gospel, I will return him to you gentle as a lamb. Give me an avaricious man, whose greediness of gain will suffer him to part with nothing; and I will return him to you so liberal, that he will give away his money by handfuls. Bring me a man, who trembles at the approach of pain and death: ere long, he shall look with contempt upon crosses, fires, and even the bull of Phalaris itself. Present me with a debauchee, an adulterer, a man wholly lost to good manners: you shall shortly behold him an example of sobriety, uprightness and continence. Give me a cruel and bloodthirsty man: his ferocious disposition shall suddenly be succeeded by real clemency. Give me an unjust man, a stupid person, an extravagant sinner: you shall shortly behold him scrupulously just, truly wise, and leading a life of innocence.—Such is the power of heavenly wisdom, that it is no sooner shed abroad in the heart, but, by a single effort, it chases away folly, the mother of sin. To compass these invaluable ends, a man is under no necessity of paying salaries to masters of philosophy, and passing whole nights in meditating upon their works. Every necessary assistance is imparted without delay, with ease, and free from cost, if there be not wanting an attentive ear, and a heart desirous of wisdom. The sacred source to which we point, is plenteous, overflowing, and open to all men: the celestial light, we announce, indiscriminately arises upon all, who open their eyes to behold it.”

“What Philosopher has ever done so much? Who among them is able to perform such wonders? After having passed their lives in the study of philosophy, it appears that they have neither bettered themselves nor others, when nature causes them any great resistance. Their wisdom serves rather to cover, than to eradicate, their vices. Whereas our divine instructions, that is, the doctrines of the Gospel, *so totally change a man, that you would no longer know him for the same person.*” Lact. Lib. III. Cap. 26. In Fletcher's Portrait of St. Paul, translated by Gilpin, p. 344.

Parable of the Talents: Part I.

Matt. xxv, 14—18. *The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents: and likewise he that had received two, he also gained other two: but he that had received one, went and digged in the earth, and hid his lord's money.*

Under this easy similitude of a person's leaving his property in the hands of his stewards, while he himself is going a distant journey, is represented the conduct of our Saviour towards his servants. He is Lord of this world as well as of that which is to come; and being gone to glory, he has committed the concerns of his kingdom into the hands of men whom he will call to account when he returns to judge the earth. Each is supposed to have received a portion of his goods, though in different degrees, and all are required to occupy with fidelity until their Lord shall come.

Property is one of those talents for the use of which men must be accountable. Such are required, according to their several ability, to contribute to the support of God's cause, and the furtherance of the gospel; to minister to the relief of poor saints, and act with that liberality towards mankind as shall make it manifest that they love their neighbours as themselves. Some may think of laying up their riches, and to quiet their consciences by imagining that they have a right to do what they will with their own, or that they make no profession of religion, and God has not given them a heart to be liberal, and that therefore they may be excused; but when the Lord shall require an account of their stewardship, he will make them to know that the talents were his, and that they have been unfaithful to the trust.

Authority is another talent. There is no power but of God, and Christ is the Head of all principality and power. Those who exercise authority, in whatever department it may be, have an influence which they would not otherwise possess, and for the use of which they must be accountable. Whether they be heads of families, the principal men in a town or neighbourhood, or rulers of nations, whether in a religious or civil capacity, the power with which they are intrusted is of God, and must be employed for his glory. If any one pretend to give himself to the Lord, and yet withholds his influence, he only deceives himself, and offers that which cannot be acceptable. There are some indeed who seem to think that the whole of religion consists in seeking their own salvation, and they are willing to let the cause of Christ shift for itself: if they have but an interest in the promises, it is all they desire, and as to any active exertions for the good of others, or the honour of God, they wish to be excused, or remain in a state of neutrality. But he who does not employ his influence for Christ is a traitor to his cause. Be wise now therefore, oh ye parents, ye rulers in Israel! *Be wise now therefore, oh ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*

Mental capacity is among the gifts capable of being employed to the honour of Christ, and therefore is a talent to be accounted for.

If superior stations in life afford influence, that influence is doubly increased when those stations are filled by men of ability. God has given to some men such an extent of mind and ascendancy over others, that they are capable of throwing society into confusion, or of hushing it into peace when most convulsed, and of drawing men and things almost universally into their own measures; and when riches, authority, and mental capacity are all combined, the influence may be inconceivable, and its effects unbounded. The responsibility here is great, and for the use or abuse of this talent all orders of men must be accountable. It were better to be a worm or a fly than to be possessed of intellectual abilities which are prostituted to the cause of error and immorality, or rendered subservient to the increase of human misery.

The possession of divine truth is an important talent committed to our trust. Christians in common are required *to hold forth the word of truth*. It is their business, according to their several ability, to exhibit it to their children and servants, and all around them, both by precept and example. Every man should teach his neighbour, and every man his brother, saying, Know the Lord. If any man be capable of speaking to public edification and comfort, *let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ*. Let not false shame, nor the fear of man, nor any elevation of circumstances induce him to bury his talent in the earth, and thus to hide his Lord's money. It is as great an offence to neglect the gift that is in us, as to run without being sent. In both cases Satan gains as much as Christ loses. The dark soul of a graceless public teacher is the chosen habitation of the father of lies: from thence he can disseminate error to the greatest advantage, because it may be done without suspicion. A man who wishes to be satisfied of his call to the ministry ought diligently to enquire whether he understand the oracles of God, and whether or not he hath the mind of Christ. No wise prince would send an ambassador to a foreign court who did not understand the nature of his embassy, or was incompetent to enter on the negociation; much less can it be supposed that the only wise God our Saviour would send any one on an embassy to our world who was ignorant of his will, when eternal life or death depends upon the message. This however should not so much make a person afraid to run without being sent, as not to run when he is sent. Let him not hide his talent, however small, but employ it for the honour of his Lord; and if he do but speak as the oracles of God speak, let no man forbid him: but if otherwise, he had better hold his peace.

Time is also to be considered as a talent of no small importance. A person who engages in any profitable employment for a number of years is naturally expected to gain more than another who has

been so occupied for a much shorter term; and those who have possessed riches, power, mental ability, and the truths of the gospel for a considerable length of time, have had the opportunity of accomplishing much more good than others. Time is that to the man of talents which the season for sowing is to the husbandman: the longer it lasts, and the more he sows, the greater is his prospect of a fruitful harvest. It was upon this principle that an apostle made his calculation, when he was in a strait betwixt two, whether to abide in the flesh, or to depart and be with Christ. Time was put into the scale, and weighed against the joys of paradise. He knew not which to choose, whether the opportunity of laying up more treasure in heaven, or hastening thither to enjoy that which was already made secure. To comfort those who mourn in Zion, to beseech sinners to be reconciled to God, to cause ignorance to see, and grief to smile, to lengthen the cords and strengthen the stakes of Jehovah's tabernacle, is work that cannot be performed in the world of glory. *Let us therefore work while it is called to day, for the night cometh when no man can work.* Then shall we hear our divine Master saying, *Well done, good and faithful servant; enter thou into the joy of thy Lord!*

Luton,

T. B.

Reflections tending to illustrate the folly and presumption of those, who are forming schemes for futurity, without any solemn reference to the shortness and uncertainty of life.

Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. James iv, 13, 14.

“All men think all men mortal but themselves.”

The uncertainty of life, is a theme upon which every one declaims. Amidst all the variety of opinions which prevail among men, in this they must all agree, that life is even as a vapour, which appeareth for a little time and then vanisheth away. We hear the observation made in all places, and from all persons. It sounds from the parlour, and the pulpit. It proceeds from the peasant and the prince. Oh that such speculations produced their proper impressions. But who lays it to heart, and acts and feels as the conviction of such a truth would prompt? How few whilst declaiming on the shortness

of life, look with a steadier eye to those scenes which eternity discloses to our view! What man whilst declaiming on the futility of his projects, moderates his eagerness in their pursuit, or lessens the firmness of his grasp? Thus, doubtless, many of our readers are even at this moment acting upon the sentiment reprobated by the apostle James in the language which stands at the head of these reflections.

We judge no man, but appeal to your hearts, whether they have not been saying, "This year we will realize such and such a project; this year shall witness our conclusion of such and such a scheme, this year shall behold us there, or see us here, this year we will buy and sell, and get gain." Whereas ye know not what shall be on the morrow, for what is your life? it is even a vapour that appeareth for a moment, and then vanisheth away. In that passage of the apostle to which we have already alluded, there are three circumstances attending the projects of men, which he reprobates in the most pointed manner. One is, that they are too often *exclusively* of a worldly nature, *we will buy and sell, and get gain*. Look through all the classes of mankind. All seem to be labouring; all have some object in view. Some even appear to be "weary worn with care." But enquire into their object, and it will generally be discovered to be something closely connected with the present world. How few are there comparatively, who are influenced by our Lord's direction, *Seek first the Kingdom of God, and the righteousness thereof*. Another circumstance attending the projects of men, which is highly reprehensible, is, that they are too often formed and indulged without any reference to the will and providence of God. Hence the apostle suggests an amendment in the language of mankind, *Whereas ye ought to say, IF THE LORD WILL, we shall live and do this or that*. But our present remarks, as we have already announced, will be confined to the illustrations of the folly of those who in their schemes leave out all consideration of the most obvious of all truths,—the shortness of human life, and the uncertainty of its events. We observe then,

1. *That there is too frequently in the schemes of men, a miscalculation, with regard to the duration of life*. Ye know not what shall be on the morrow. How absurd then to say, to morrow, I will go into such a city, &c. *I will go*. Then you are sure you shall be able. You have calculated on all the possible accidents that may befall you. You have reflected upon danger, upon sickness, upon death, and the tomb, and yet you say *I will go*, and *on the morrow!* There is then a night to intervene between you and the commencement of your scheme. There are so many hours to pass away, before you will take a step towards its accomplishment. You are to fall into the image of death. You are to lose all consciousness, and to become totally incapable of perceiving, and much more of warding off any danger that may approach you.

And yet you say, *I will go!* Then some voice from him who holds your life in his hands, and whose alone are the hours and the days, has whispered in your ear, that you are safe! He has told you, that those hours shall pass over your head, and that no fatal influence from their wings shall assail you as they pass! He has assured you that the image of death into which you are to fall, shall not suddenly change to the reality! That the air you inhale shall bear to you no fatal contagion, and that neither danger, nor sickness, nor death, nor the tomb shall be yours. You have heard him speak to you from the whirlwind, as once he did to Job, or, you have received from him a sign like to that which he once gave to Hezekiah, when in intimation of the prolongation of his life, he caused the shadow on the dial to retrace, (if we may so speak) the steps it had already trod! Have you heard this voice? or received this sign? Then indeed you may say with confidence, *I will go*, and you may smile at the so much dreaded uncertainty of life. You may say to time as it passes, "I heed thee not, thy touch, which can crumble to atoms every thing else, will affect me no more than the falling of a leaf would affect the rock, which tempests and billows have assailed in vain. I have made my covenant with death, my bones are more than brass, and my sinews are more than iron."

But if you stand in the situation of common mortals—if you have received no revelation from on high, how awful, how revolting is such language, and yet it must certainly be yours if you are thus forming projects, and are saying, "I am determined to execute them." Nay, perhaps some are saying more, for we have hitherto only supposed that you were calculating on a single day. But perhaps you are building not only on a day but a year! What do we know? In all probability, you are forming schemes the performance of which, even in your own calculation, will require this year, and next, and ten or twenty besides! Melancholy blindness of man. Awful error, fatal miscalculation of mortals! *For what is your life, it is even a vapour*, bright, unsubstantial, and vanishing. Yes, life is not all darkness. It is not altogether gloom. It is not entirely destitute of charms. To change the figure, it is like a landscape, in which there are many bright, beautiful, and enchanting spots, whatever dark, waste, and unfruitful parts intervene between them. Friendship, love, benevolence, flowing in all the social relations and charities of life, are the bright and attractive parts of this meteor. But human life in partaking its brightness, shares also its melancholy brevity. When we have admired one of those brilliant forms which often adorn our atmosphere, we have regarded its almost instantaneous disappearance with a surprise, only equalled by our admiration of its splendour. Scarcely have we had time to glance at it, before it was extinguished forever! Such is life. No sooner do we behold it, than it begins to vary its appearance. No sooner do we enter upon it, than it is finish-

ed. Scarcely do we feel that we live, before we begin to feel that we must die. The very air that gives us life, bears in it the elements of our dissolution; and the very steps that we take in pursuit of health, conduct us to the tomb. There is no language that can sufficiently express the shortness of life, no metaphor that can convey an adequate idea of the rapidity of its flight. The flower which to day is, and to morrow is not, which in the morning flourished in beauty, and in the evening is trodden underfoot; the shadow which flits suddenly by us, the eagle which cuts the air with a swiftness that the eye can scarcely mark, are faint emblems of the rapidity of the flight of our moments. We are equally unable to comprehend the velocity of time, or to arrest its course. It constantly, it incessantly proceeds: Whilst we speak it advances, and even before the sound of our voice can reach the ear, a portion of it is gone. Every thing in the universe may stop, but time will make no pause. The Sun may loiter in his course, the moon may stand still, and there may be a universal stagnation in nature; but, as if in mockery of it all, time, with inexorable step disdains to alter its pace. Man may slumber, and forget to move, but time has no resting place and needs no couch. The pendulum may cease to swing, but the time which it measures, will proceed, there is nothing which can retard, nothing which can tire it. And thus swift, thus resistless, it bears man on its wings, shews him the world and its grandeur, bears him over a few of its scenes, amuses him with the prospect of mingling a moment amidst them, and then suddenly drops him in the tomb, and passes heedless on. How foolish then to talk and act as though this time were our own; as though it would proceed or tarry at our command; and as though we could calculate with mathematical certainty, on years to come, which probably as they roll by, will witness the grass waving over our graves.

But if their conduct is marked by folly, who in the schemes they form have no reference to the shortness and uncertainty of life, much more is theirs to be reprehended, *who overlooking the precariousness of human events, presume at once on the success of their projects: who are saying we will buy and sell, and get gain.* For, suppose life were not thus uncertain with regard to its continuance. Suppose you knew the measure of your days. Suppose the portion of time allotted you were written on your foreheads, and you knew assuredly that you should live to day, and to morrow, and a year; yet who has told you that in buying and selling you should *get gain.*

These observations particularly apply to the young. In the morning of life, we are alike disposed to form schemes, and to presume on their success. Overleaping in our imagination, every opposing circumstance, the mind fixes at once on the last step which secures the success of the whole; as though that success were exactly and inevitably consequent upon our wishes. But of such we would en-

quire, Who has told you that the events of life, so uncertain to others, to you shall be sure? What voice has revealed to you, the things that shall be? Who has removed from your eyes, the veil that hides futurity from the sight of all beside? Who has taken you by the hand, and led you in anticipation over all the scenes through which you are destined to pass? Who has said to you "Behold thy portion, and the inheritance which the Lord thy God hath given thee? We know that many form schemes, and construct in their airy visions, fabrics of bliss, whose souls are blasted with disappointment. We know that many spend life in speculations, and at length die, amidst the wrecks of broken and unsuccessful projects. We know that sorrow and poverty are the general lot of mankind. Who has told you that you shall be the favoured individual; that you shall tread the path attained by so few; that you shall gain the summit, in the struggling to attain which, so many have perished. What are you and what is your father's house, that you should be thus distinguished? What are your projects, and what their end, that their very existence should imply the certainty of their ultimate success?

Ah! cease this futile, this absurd, this impious language and conduct, and come at length to the proper conclusion. Appeal to him, whose alone is our life, and who alone can succeed our designs. Ever recollect your dependance on the will and providence of a superior power. Never forget his agency in all that passes before you, and the influence of his determinations over all the events of life. Then will you cheerfully and conscientiously adopt the amendment suggested by the Apostle. *For that ye ought to say, IF THE LORD WILL, we shall live, and do this or that.*

Eton.

T. E.

The Persecutor silenced.

As the Rev. Mr. H— of S— was lately travelling in company with a few gentlemen who had accidentally joined him on the road, one of whom was excessively given to ridicule ministers of the gospel, and who had been told that Mr. H— was a preacher, after he had proposed several insulting questions, addressed him thus, "and I suppose that you are a preacher sir." "I am sir," was the reply. "And pray sir," said the persecutor in a sneering manner, "what do you preach to the people?" "Why sir," replied Mr. H—, "I sometimes admonish my auditors to avoid foolish and impertinent questions." The company, who could not refrain from laughing, commended the preacher for his seasonable reply; and Mr. H— was no more troubled by his unpleasant companion.

Introduction to a Sermon.

On 2 *Peter* iii, 18; *But grow in Grace.*

Ah! my hearers—there are many to whom this exhortation is equally inapplicable as unwelcome. Many hearers have no grace. Much sin but no grace. No grace! then no promise; no glory! O my soul, what is the awful alternative? Conscience! hear this old Christian adage, “A prayerless soul is a graceless soul; a graceless soul is a Christless soul; and a Christless soul, so living and so dying, will be a damned soul.”

And have you, *Young people*, no grace? you are honest, amiable, lovely, virtuous, chaste, and modest: but believe me, you have no *security* that you shall continue to be either, without grace: nor any kind of preparation for another world. Grace first, then all these good things, and then glory. And you, *Aged friends*, are ye destitute of grace? I ask not how you have passed your days: they are all a blank. A *blank*? no, a graceless life is one great *blot* of sin. Oh think, *think* a moment, before you go. See you not yon grave? It gapes for you: and if you enter it without grace, there is none communicated there.

There are no acts of pardon past
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.

And how do ye bear up, dear friends and equals, in the *intermediate classes*? You are under the heat and burden of the day. How do you regulate your affairs? how manage your servants? And those dear little ones, how are they brought up? if you have no grace. Think a little, turn it on your pillow, once before you sleep. My soul longs for your salvation. O my God; the God of all grace, grant these souls thy blessing and thy favour.

There are also many that have only the appearance of grace. What shall I say to such? But first, who are they?—Let us begin with the pulpit. Preacher, by thine office, thou *appearest* to have grace. But remember, gifts are not grace: even should those gifts be splendid. Thine employment is no proof. Nay, thy *call* to that employment is no certain proof of grace. *Judas*, was called and numbered with the Apostles. Even thy *usefulness* is no positive evidence of thine own grace. Ah, preacher, thou mayest feel some degree of concern for the eternal happiness of thine hearers, and yet have no grace. Thou mayest preach the doctrines of grace clearly and distinctly, and live without any one laying graceless practices to thy charge, even so as to make many think thou *hast* grace, and some may think thou *hast great* grace; and after all, thou mayest have only the appearance. Saul was among the Prophets, Judas among the

Apostles; let the occupiers of pulpits tremble, whilst the inhabitants of the rock sing, for the Lord will say to many who have prophesied in his name, *depart from me, I never knew you.*

From the pulpit we descend to the pews. Ye officers of the church, if ye are men of God, ye have purchased to yourselves a good degree. But there have been deacons who only *appeared* to be gracious. Remember, it is not your being in that official situation, nor your being called to that office, nor your abilities to fill it up, nor your integrity in the discharge of its various duties, that constitute you gracious characters, you may be kind, and punctual in office, and yet have only the appearance of grace.

And you, dear *fellow members*, my joy and crown, (if ye are the Lord's) search and see into this matter. Ye have been solemnly baptized in the awful name of the Father, of the Son, and of the Holy Spirit. But your baptism did not make you members of Christ, children of God, nor inheritors of the kingdom of heaven. Many are no better than baptized infidels. Simon Magus was such an one: and many hypocrites still creep into the churches. Even where there is no designed hypocrisy but strict morality and sobriety are kept up, there may be only the appearance of grace. It is pleasant to see you walk in all the ordinances of his house,

“What sight upon Earth is so fair?”

Ye then appear gracious persons, set apart for God, to shew forth his praise. But take heed lest it be only the appearance. Remember, the foundation is the principal thing. Had you seen the house built upon the sand, and not known on what it was built, perhaps you might have even preferred it for your own dwelling, to that which was built upon the rock. Many professors place more confidence in what they call their Evangelical obedience than in the righteousness of Christ. Many, who have *only* the appearance, may *appear* more fair than some who really possess grace. This leads me to add,

Some have *real* grace, yet bear but little fruit. Scarcely do they come up to the lowest standard, even thirty fold: and grace never produces less. What shall I say to you? You have heard the language of heaven, *Grow in grace.* The husbandman saith, O Lord! O my Master! spare yet another year. Do you not lament your barrenness! Are you not saying, *Awake, Oh north wind, and come thou south, and blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit?* Will ye not pray, *Lord revive us that we may rejoice in thee?*

There are also many gracious souls, that have great grace, and do grow in grace, and yet fear, yes, have awful fears that they *never had any grace*, and are sometimes distressed with the apprehension that they *never shall have any.* These are tender plants; sensitive, not sensual. Let them be carefully cherished.

Brethren, let us pray to him that giveth grace to help, while I endeavour. 1. To remove the difficulties and correct the errors to which we are exposed in judging of ourselves, 2. To lay down the means and the evidences of growth in grace.

K. L.

DOMITIAN, an Illustration.

Domitian was the twelfth Emperor of Rome. His imperial robe was stained with the blood of Martyrs, and his soul the habitation of cruelty and crime. Tyranny is usually inconsistent, for whilst by the assumption of a peculiar air of Majesty, it attempts to overawe a prostrate empire, and employs the ægis of government to enforce universal fear and submission, it is commonly associated with the most feeble and pusillanimous mind. This remark is strikingly illustrated in the private history of the *terrible* Domitian. His retirement was consecrated to the labour of catching flies and sticking them through with a bodkin; so that one of his servants being asked if the Emperor was alone, replied, he had not so much as a fly to bear him company. "Poor, despicable man"! say you, "unimpressed with the important concerns of the state, and forgetful both of the honors of his office and the dignity of his station, he is trifling away the hours of his life in idleness and folly, the eternal contempt of God and Man."

If this were the only monument of human weakness, it would be well! Imagine an Angel of light to be the companion of a man of the world for a week! He attends his public walks, he witnesses his private conduct, he sees the objects of his delight, notices the dispositions of his mind, and observes the occupation of his time. At the close of such a week, if we could suppose angelic patience to be so employed, methinks the celestial visitant would retire with some such reflection as the following, "Poor infatuated sinner! immersed in the pleasures of sense and pursuing the transitory and deceitful trifles of a Moment! Alas! that confidence should be so misplaced, that time, precious time should be so squandered, that God should be so insulted, his holy word so neglected, and an immortal soul so degraded and lost! I have seen, (O pitiable condition!) the vigour of the body and the energy of the soul, intellectual capacities and moral powers, devoted to every subject and every acquisition excepting that alone which requires them all! I have seen the busy thoughts occupied upon every thing but GOD, and all things considered desirable or necessary, but the ONE THING NEEDFUL!"

FAC.

The Friend of Candour.

“There is indeed a Syren-voice of Candour and Charity amongst us, which has superseded that of Integrity and Truth to so perilous a degree that the latter cannot be heard without disgust and offence!” *Temple of Truth.*

Candour, as it is a disposition of mind open to conviction with respect to truth, ready to think as favourably of characters as the Bible will admit, and to wish well to all mankind, is truly amiable and excellent. There is a specious kind of candour, however, much in vogue in the present day, which is nothing else than religious indifference. It is a candour that deems error innocent, and forms too favourable ideas both of characters and conduct which the Scriptures condemn.

When the Prophet Elijah wished it to be determined whether Jehovah or Baal were the proper object of adoration, the *Candour* breathing in Pope’s “Universal Prayer” would have settled the dispute at once, by suggesting that the Saint, the Savage, and the Sage, the believer and the infidel all worshipped, and with equal acceptance, the same Divinity. O foolish Christians in the primitive age, to sacrifice your lives rather than bow down to Jupiter! What a pity too that the “Great Teacher” had not a little more candour when he declared *Except a man be born again he cannot see the kingdom of God!* And surely Paul was too much infected with a spirit of bigotry when he made such strong assertions in his writings, and declared so roundly the importance of Christian truth and gospel holiness.

Mr. ——— is the advocate of Candour. The word glitters in his writings and in his conversation. He is so candid, forsooth, as to think “the heart may be altogether right while the head is wrong,” that sincerity is all that God requires, though it may be in the most unchristian sentiments; that the Deist may worship God as acceptably as the believer, and that without the least regard to the *sine qua non* of Scripture, (faith in a Mediator,) most, if not all shall be safe. But behold the man whom he deems a bigot. Mr. ——— is called by this opprobrious name. He is seriously attached to Bible truths, he cannot excuse sentiments or conduct that fall under the censures of Scripture. But does he feel any bitterness towards the mistaken or the wicked? No, his heart yearns over them, he prays for their welfare, and is ready to do them any good. — Which is the candid man?

Anecdote.

A Person once said “I have heard it remarked that Euclid is hard to understand, but I have read his Elements quite through in the lei-

sure hours of last Week, and I find nothing difficult in them." Indeed! replied his friend, have you comprehended his Theorems, solved his Problems, and discovered the various bearings of his Corollaries? and all in a Week!—What! answered the first, you mean those crooked marks, dots, and lines; Oh no! I skipt over all that,—I care nothing about them, *for my part*, I left all that stuff for People that delight in such things.—We have often heard Persons run on in a similar way respecting God's Providence, the divine purposes and decrees, and the glorious Plan of Redemption it hath pleased him to publish among Men. They evidently think they have comprehended these subjects without much effort of the understanding, merely by leaving out all the bearings and relations of things by which the divine Perfections are displayed in God's Plan of saving his People from their Sins. As a mathematical taste is an indispensable pre-requisite for entering into the Spirit of an Elementary Treatise on that science; much more is a holy relish for spiritual things essentially necessary to our acquiring correct views of the divine proceedings. An unsanctified heart is in this case a disqualification similar to that which said of *all* that was interesting in the Elements of a great Master. "*I care nothing about them.*"—*Unto the wicked God saith, What hast thou to do to declare my statutes or that thou shouldst take my Covenant in thy Mouth?*—But *The secret of the Lord is with them that fear him, and he will shew them his Covenant* in a light that shall constrain their grateful acknowledgement, *it comprizes all their Salvation and all their desire.*

Z

Prudence.

Prudence has been defined, an ability of judging what is best in the choice both of ends and means. It is certainly applicable to all the business of life, both civil and religious. Culpable and pitiable are those who have taken little or no pains to attain this invaluable improvement of the mind; and I fear, the great majority of mankind are of this description: for to be what the world commonly calls clever, is to be knowing or cunning, or at least only living to the present life.

Prudence is not the most shining quality, but is unquestionably the most useful, for whatever may exist in a person without this, can only make him like the fabled Polyphemus, or the scripture Sampson, viz. strong and blind.

Prudence is the quiet, and unassuming companion of the favoured few; and few as they are, it is no small mercy to mankind that they are wisely mingled amongst society; as they are the means of doing the greatest part of the little good that is done in this world:

as also of preventing incalculable evils. Happy had it been for the Jews, had they taken the prudent counsel of Gamaliel, for it bore the strong features of masculine wisdom matured by years of observation.

A Man may have knowledge of various kinds, and in a very high degree, and yet not have much prudence. The history of the world awfully confirms this remark. Of all our ancient Conquerors, though they knew how to fight and to subdue, yet who amongst them knew how to govern? Indeed, of so much importance to human conduct is prudence, that where it is very remarkably wanting, disgrace, and not unfrequently ruin are the consequences.

As knowledge may exist in a considerable degree with the absence of prudence, so prudence may exist, and prevail where the person has no remarkable extent of general knowledge; distrusting his own ability, he will take counsel, will compare, wait, and watch, and act with caution, or energy, as the occasion may require, or the moment offer.

The best concerns have suffered in imprudent hands, as on the other hand very indifferent beginnings, and inauspicious appearances have improved and prospered in the hands of prudence to a wonderful extent.

Bedfordshire.

EVEILLER.

Consolatory Hints to bereaved Parents.

Addressed to the Rev. G. A. of M— on the death of an only Daughter.

'Tis done! the scene is closed,—the conflict o'er,
The curtain drops, and ANNA is no more!
Wearied betimes of this our dark abode,
She burst her chains, and spurn'd her mortal clod;
Plum'd her light wings, and rose, and tower'd away
To realms of purer joy, and brighter day.
Or, say we rather, Heaven in tender care,
Of some rude storms or chilling damps aware,
Caught the sweet Plant in an auspicious hour,
And housed it safe, beyond their utmost power.
Transplanted now to climes where cloudless skies
Still smile, and inexhausted fountains rise;
Where vernal breezes ever gently blow;
And angel-guards repel each daring foe;
Where Saints set free from sorrow, sin and pain,
In youth and health immortal ever reign,
And lost in extacy the transport prove,
Of bliss unmingled, and eternal love.

She stands before her great Redeemer's throne,
 Attunes her harp to strains on earth unknown,
 And hymns the praises of the great Three-One;
 Whose grace peculiar call'd not her to brave
 The awful dangers of life's stormy wave:
 But, ere her little Bark had well begun
 On the rough sea, its devious course to run,
 Impell'd it forward with a powerful hand,
 And brought it safely to the destin'd land;
 Its anchor in the peaceful haven cast,
 And bid it ride secure from every blast:
 No more to hear the angry billows roar,
 Nor whirlpools, rocks, or foes encounter more.

And could ye, O ye mourning Parents, say,
 While your fond tears bedew the lifeless clay,—
 While faithful mem'ry to the aching breast,
 Recals a thousand pleasures late possess'd,
 Each smile and winning action paints anew,
 The wound still deep'ning by the sad review;—
 Yet say, would but one wish avert her doom,
 And bring her back, sweet smiling from the tomb,
 Command the vital spark again to glow
 With a sure promise of long life below:
 Could ye permit that single wish to rise,
 And call her from her mansions in the skies;
 Bid her again resume her robes of clay,
 And thro' this vale of tears explore her way;
 Press'd by a load of pains, and griefs, and cares,
 And oft endanger'd by alluring snares:
 Till,—weary nature, worn at length away,
 By frequent anguish, or by slow decay,
 Stretch'd on the couch of languishment, should lie,
 Again to *agonize*! again to *die*!
 Ah! no, the Parent's heart, the Parent's voice
 Reject, indignant, such a selfish choice;
 And each fond feeling cries "Sweet Spirit rest,
 "Securely shelter'd, and forever blest,
 "Now at thy Jesu's feet, thine anthems raise,
 "And shout hosannas to Redeeming Grace."

Go then, my friends, and to the grave convey
 In solemn silence the forsaken clay.
 To its dark womb and faithful care entrust,
 "In sure and certain hope," the precious dust;
 A flood of sorrow o'er her ashes shed,
 Nature's last tribute, sacred to the dead.

(Religion was not meant the heart to steel,
Indulgent Heaven permits its sons to feel,
Tho' not to murmur at its sovereign will.)

}

Go,—but let faith anticipate the morn,
When God shall bid the sleeping *Dust* return,
And ANNA's clay in triumph shall arise,
'To meet its kindred spirit in the skies.
Nor let the infidel suppose *we* rave,
Who dare assert a victory o'er the grave.
What tho' the worm in lazy folds shall seek
His feast voluptuous, on the pallid cheek?
What tho' the putrid flesh consume away,
And every bone lie mould'ring in decay!
He who those bones at first of nothing made,
Does the whole world of matter still pervade,
Where'er dispers'd, his eye the parts can find,
His hand unite them, howsoe'er disjoin'd:
With nerves and sinews fit them up afresh,
And spread o'er all the covering of flesh;
Thus shall his mighty power the frame restore,
And call it forth more lovely than before;
All glorious, incorruptible, refin'd,
Fit habitation for th' immortal mind.
Eternal source of every real bliss,
Fountain of consolation, joy and peace!
In low abasement, prostrate at thy feet,
We to thy care our mourning friends commit.
With tender sympathy *we* share their grief,
But THOU *alone* canst yield a sure relief.
O heal with thy sweet balm the wounded breast,
And speak the inward tumult into rest;
Thou canst extract by thy unrivall'd skill,
Some real good from this apparent ill.
Help, then, thy servants to embrace the rod,
And bless a *taking* as a *giving* God.
On faith's and hope's strong wings may they arise,
Pierce the dark cloud, and reach the upper skies;
And in sweet vision view the blissful plain,
Where they shall soon embrace their Child again.
Shall see her in celestial glory shine,
A radiant Angel clad in robes divine;
With her unite, the Saviour to adore,
Nor tremble at the thought of parting more.

E. T.



On the Union between Body and Soul.

In this world of incessant discord, the abundant harmony and tender sympathy which perpetually subsist between body and soul, may be truly considered as a phenomenon. So sincere is the affection of the soul for its earthly companion, that the spirit of truth has scarcely given a single exhortation in all the volume of inspiration, to stir it up to a greater regard: on the contrary, all that is said is designed to dissuade from too great an indulgence of the body. While we are constantly compelled to hear, that people hate their neighbours,—that husbands hate their wives,—that children hate their parents, and creatures hate their Creator; it may not be altogether unprofitable to enquire, how it comes to pass that *no man ever yet hated his own flesh.*

When the body needs food or raiment, the soul is ever concerned to provide them. If it need sleep, the soul without murmuring, or in the least repining at the loss, sacrifices nearly half its earthly existence, merely to accommodate its companion, who cannot, without much rest and refreshment, prosecute his journey. If illness, or accident occurs, the soul immediately calls up all its powers in counsel to devise means how to diminish or remove the calamity. Nor is there any evil on earth the soul so much dreads as a separation between itself and the body:—and when by death, the soul of a good man is forced to proceed on its journey to the new Jerusalem alone, it enters the city as it were in mourning, though introduced into the most affectionate society and blissful circumstances; yet, like a husband who has left a beloved wife on board a wreck at sea, or one friend that is separated from another, it will, in a degree, refuse to be comforted, till the safe arrival of the beloved object. Such is the undissembled love of the soul to the body.

How can it be accounted for that two so extremely different in their natures, the one nearly allied to Deity, the other raised but a little above the dust of the earth, should form a union which the heaviest calamities tend rather to strengthen than to dissolve?

The body being the soul's home is one cause of its singular regard. There is in all men a strong attachment to their native country, city, or place of abode. The same principle operates much more powerfully on the soul with regard to the body. And as those people who have never left the place of their nativity, have less desire to do so, than those who by frequent journies have acquired a habit of travelling; so it comes to pass that the soul, having never, in the whole course of its existence, for a single hour, left the body, it has the greater antipathy to a separation. It will rather submit to pay the highest rent and heaviest taxes, than leave the house in which it has always lived.

Another cause of the attachment of the soul to the body is, its being the medium through which it receives all its ideas, and makes all its communications. The eyes, the ears, in connection with the other senses, are that to the soul which gates are to a trading city, or ports to a commercial kingdom. All that comes in and all that goes out, must be by these means. The knowledge of the works, the ways, and the grace of God, must enter the soul by the senses of the body. In this view it becomes a temple in which the divine will is taught and sacrifices are offered, which meet the gracious acceptance of the Deity. Thus the divine Spirit, now, as in the days of old, goes from tent to tent, and from one tabernacle to another, to shine into our hearts, and to give the light of the knowledge of his own glory as seen in the face of Jesus Christ. And as the soul receives all by the bodily senses, by the same means it makes all its communications. As a builder, having perfected his plans, cannot execute them without means; so though the soul can purpose, it cannot execute its purposes without the aid of the body. Neither minister nor people can possibly attend the house of God, or carry on his worship, if the body cannot be there. Thus the body becomes that to the soul which the musician's sharp is to him; which, if broken or out of order, his tunes can never be played. The body is to the mind what the carriage is to the Noble-man, for if it be broken down, he cannot proceed on the intended journey, or be at the place appointed in time. If the soul forms extensive plans of virtue or of business, which relate to distant Nations, the body is that to the soul which the ship is to both; that is, the means without which neither the merchant nor the missionary can sail to the distant shore, or arrive at the place of destination.

This absolute dependance of the soul upon the body, for the means to accomplish its various purposes, may lead us to account for the extraordinary attachment of the Lord Jesus to his own body. At the time when he was counting up the glory God had given him in saving souls from ruin; while his thoughts roved amidst the joys of conquered death, captive hell, and a seat at the right hand of power; that of the immediate resurrection of his body seems not among the least that rejoiced his heart—He breaks forth, as in a transport, singing, *Therefore my heart is glad, my FLESH also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life.* Mine shall be the first body that shall find the road from the dead to a state of immortality! It being in the very nature of things utterly impossible that without this body, the Mediator should bruise the serpent's head—taste death for every man—purchase the church with his own blood—prevail as the lion of the tribe of Judah—or, as our fore-runner, enter into the presence of God; we need not wonder that when anticipating his incarnation, in the gladness of his

soul he should say, *a body hast thou prepared me!* nor that the immediate resurrection of this body should constitute a part of *the joy that was set before him.*

If the union between body and soul be so exceedingly strong, that the manifold sorrows of life can never once bring it to wish for a divorce, nor even regret that the God of nature has joined them together; what mutual endearments, what joint congratulations will pass between those old friends when they meet at the resurrection to part no more, but in eternal union to enter into the joy of their Lord! But dreadful will be the destiny of all who reject, neglect, or corrupt the gospel of Christ. They, when called to experience the hatred of hell, and the wrath of the Lamb, will find that under such trouble, the ancient concord between soul and body will be broken up! the dissolving of which will be worse to them than the day in which all the fountains of the great deep were broken up, and the windows of heaven all opened, was to the inhabitants of the old world; much worse to them than if every other concord in nature were dissolved forever.

Luton.

T. B.

On the separation of Soul and Body.

The mere contemplation, and especially the evident near approach of death, independent of either its vast and interminable consequences, or its usual painful attendants—the dying groans and the strife of nature, is in itself, simply considered as the separation of soul and body, peculiarly affecting and impressive.

Immediately after such separation, the soul becomes a disembodied naked spirit. Guilt, and man is a guilty creature, guilt produces fear, and fear always leads the subject of it to hide himself. This was most affectingly exemplified in the conduct of our first parents: being naked and afraid, they hid themselves. There is scarcely any thing that affects us more sensibly, or more painfully, than the fear of bodily exposure. The soul, in the prospect of death, has similar sensibilities for itself. The body is, in some sort, that to the immaterial part, which clothes are to the body. We naturally conceive of the soul as something resident within us, which no human eye can see. Perhaps also we sometimes fondly, though falsely, imagine that the body screens the soul from the eye of Omniscience, or at least that the soul after its removal will be more emphatically naked and open before him with whom we must have to do. At death it must be turned out of its supposed secret residence, and become the spectacle of gazing spirits, and stand before the bar of God without even a vestige of mortality, behind which to attempt a fancied retirement;—without a knee to bend, a hand to smite on

the breast, or lay on the mouth, or a tongue to make supplication to its judge. Then we shall know that the great Omniscient One has set not only our secret sins, but our naked souls in the "LIGHT OF HIS COUNTENANCE!"

Farther: Fear not only induces the subject of it to seek to hide himself; it makes him long for company. He dreads solitude not less than exposure. In connection with this remark, it should be remembered, that the body has been not only the residence, but the companion of the soul. Our anxiety and dread in the prospect of entering a new world, and commencing a new mode of existence are vastly increased by the certainty, the absolute necessity, of going alone. It has often been said, If we could take a dear friend or two with us, the dark valley would not be so gloomy; true, and if we could take the body with us, the entrance into an unknown state would be less alarming. But this cannot be. At death the soul must be banished from *house and friend*; it must "behold man no more, nor the inhabitants of the world." but must wander, according to its present apprehensions, an exile, and a fugitive, in the world of spirits!

It may be observed, by way of conclusion, that death is that one event which happeneth to all, to the righteous and the wicked. The gospel which brings life and immortality to light, though it alters the moral consequences, does not change the natural aspect of death; it draws its sting, but does not lighten its stroke. There is something in death as repugnant to the feelings of the best man that lives, as to those of the most abandoned, whose consciences and "works go beforehand to judgment." Hence the primitive christians, though they could rejoice in the prospect of dissolution, and triumph in the sufferings of martyrdom, had to say, "not that we would be *unclothed*, but *clothed upon*, with our house which is from heaven."

The righteous and the wicked look forward to death, simply considered as such, with similar feelings; but, oh! with what different sensations will their separate spirits anticipate the morning of the resurrection; when "some shall be raised to eternal life, and some to shame and everlasting contempt." when those words of sacred writ will receive a final, full and everlasting emphasis; *Say ye to the righteous, that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him.*"

URBANE.

Query.

Were the Disciples at Ephesus, mentioned *Acts* xix, 1—5, baptized after hearing Paul's instructions? If not, what are we to understand by the fifth verse?

Cardiff.

QUERIST.

Obituary.

ELIZABETH MANNERS.

Elizabeth Manners, daughter of a poor widow woman belonging to the establishment, was admitted into the Sunday school supported by the Baptist Church at Calne, Wilts. April 22, 1804. For a considerable time she regularly attended the school exercises, made good progress in reading the scriptures, and behaved well in public worship. After she left the school, she constantly assembled with the congregation for divine service, became a proficient in singing, and commenced a disciple of Christ. Convinced of her lost and helpless state as a sinner, unable to believe on Jesus for salvation, she made him her refuge, and owned him for her master. Satisfied it was her duty to be baptized, partake of the Lord's supper, and walk according to the order of the gospel; if her life and health had been preserved, she would have made a public profession of religion, but providence prevented. It pleased him who holds the keys of life and death, to visit her with a lingering illness, which by slow degrees, brought her to the grave. During her affliction, several christians visited her, found corporeal adversity was sanctified to her spiritual prosperity, that she was resigned to the will of God, and willing to live or die, as he might see fit. To a female who called to see her, she particularly related her experience. From the time she was received into the school, serious impressions began to be made upon her heart, and by the ministry of the word, the Holy Ghost gradually enlightened her mind, till he brought her to the saving know-

ledge of Christ. Her beginning was weak, and the temptations of her situation (as she worked in a cloth factory) very strong, but the Lord was her keeper, and there she did not forsake him. Under affliction she found Christ peculiarly precious to her soul, and was favoured with a good hope through grace, that if she died she should go to glory. He conversed and prayed with her several times, and always found a savour of religion upon her mind. At seasons she complained of much distress of soul, but consolation never quite left her, and at times she was very comfortable. As her strength failed and death approached, she became more alive to God, expressed her gratitude to him, and her christian friends for their kindness to her, and satisfied of her interest in redeeming grace, longed for the time of her departure out of this world, that she might be with Christ. She died December 5, 1808, in the 18th year of her age. On the following Sabbath, after public notice given, a sermon upon occasion of her death, was preached to a numerous and attentive audience of young people, by the writer of these lines from 2 Tim. iii, 15. *And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

May this short narrative encourage the patrons of Sunday schools to continue their exertions in favor of them. Go on ye blessed of the Lord in your labor of love, that *when the ear heareth you it may bless you, and when the eye seeth you, it may give witness to you: Because you delivered the*

poor that cried, and the fatherless, and him that had none to help him. So will the blessing of him that was ready to perish come upon you, and you will cause the widow's heart to shout for joy.

Let indigent parents be encouraged to send their children to such sabbath-day seminaries, where they may be taught to know him that feeds his poor with wine and milk without money, and gives them that wisdom which is better than rubies.

Let scholars in Sunday schools be induced to follow good example. Regularly attend for instruction, and learn to remember their Creator in their youth. Should they live long upon earth, early piety will lead to honor, usefulness and happiness, and when ever they die, it will be in peace, and their souls clad in the garments of salvation, will shine as bright in heaven as those of David and Solomon in their celestial glory.

Let ministers be encouraged to continue to preach the gospel to the offspring of the poor, and by evangelical instruction, commit them to him who gathers the lambs with his arm, and carries them in his bosom. They know not how many they may be the means of saving from the infernal pit, and bringing to mount zion. And how happy will they feel when they come to stand upon the hill of God, in the fold and presence of the chief shepherd, to see the objects of their charity among his flock, and be able to say to their master "Behold the children of the needy, which God graciously gave his servants." *Calne.* I. T.

MR. JOSEPH BOYDEN.

To the Editor of the Baptist Magazine.

Dear Sir,

By the desire of the friend who has written the following Narrative, I send it to you. The Facts related I have several times heard from the mouth of the deceased, whom I esteemed a valuable christian friend. Though a Member of another church, and commendably regular in filling up his place among them, he was for years a constant attendant on our weekly lectures, and in the habits of strict friendship with myself and brethren.

I am,

yours in christian love,
Chatham, JOHN KNOTT.

Mr. Joseph Boyden was a person well known and well respected by many of your readers in these parts, and to a considerable extent among christians elsewhere. It would have afforded me much pleasure if some abler pen than mine, had given the outlines of his eventful life; but this not having been done, I will endeavour to recollect a few of the most interesting events. Had they been taken from his own lips, as was the desire of many of his friends, they would have far exceeded the present account: but he never could be prevailed upon to admit of this, indeed the recital of them was so painful to him, that it was only at times, when his mind was peculiarly affected with the goodness of God in sparing his life, when so many of his companions in iniquity had been cut off in the midst of their sins, that he would relate some of the providential deliverances he had been favoured with. He was born at Ipswich in Suffolk, his parents were pious persons,

members of the Independent church in that place. The first remarkable interposition of divine providence on his behalf, was when his friends had used all their intreaties to dissuade him from going to sea, but in vain, as he was resolutely bent upon it. His father, therefore, agreed with a captain to take him; the time was fixed for his going on-board the ship; his father went with him to the place at the time appointed; but to his great mortification the ship had sailed without him, and he was obliged to return home with his Father. What must their feelings have been, when, very soon after, they heard that the ship was lost, and every one on board perished! No doubt his dear parents viewed the hand of the Lord in this. It did not, however, deter him from his purpose, to sea he was still determined to go, whatever might be the event. In order to this, he ran away from his father's house, not knowing whither he went. After travelling a considerable distance, that he might not be traced by his friends, he entered on board an American ship, went to that Country, and there continued some time. He was permitted to run to great lengths of wickedness: to use his own words, he drank in iniquity as the thirsty ox drinketh in water. He had got from under the notice of his parents, and thought he might sin without controul; regardless of the eye of God which was upon him. Convictions, indeed, sometimes followed him in the midst of his mad career of rebellion, but he strove to stifle them, and to harden his heart against them, that he might sin without restraint. From America he went to the West Indies, where he was exposed to the greatest dangers; and was exercised with sore afflictions. God, against

whom he sinned, appeared to follow him with his judgments; yet in the midst of judgment, he remembered mercy. He was on board a King's ship off the Island of Martinique, at the time it was besieged by the English. He, with some others, was sent on shore to cut some wood; when there, they all agreed not to go on board again; they ran up into the mountains, and hid themselves till the ship sailed. They thought themselves safe, being at the back part of the island, and that no one would see them; but they were mistaken: some French soldiers and Indians saw and pursued them before they knew it; but a thing simple in itself, was the means of apprizing him of his danger. One of his companions trod on the hind part of his shoe which occasioned his stopping to put it right, and in so doing he caught sight of the enemy, whose voices he heard, coming down upon them. He was the first that fled, and had time to hide himself in the hollow of a tree, the enemy ran by him in pursuit of the others, the french men calling out to kill them all. Now he thought himself upon the brink of eternity, expecting every moment to be discovered and put to death; and began to reflect on what would become of him, with respect to an eternal state. He used often to relate this circumstance with the greatest emotions of gratitude. While I was in that tree (he said) a bird came and sat upon a twig; Oh how did I wish I was that bird, or any thing so that I had no soul; then did my sins stare me in the face, I expecting every moment to be my last, and thought if the Lord would but spare me then, how good I would be; but, alas! I was no sooner delivered from this danger, than I forgot my promises, and return-

ed to my old evil courses again. His companions were all killed except two or three, who had hid themselves. An English man of war, at some small distance, hearing the firing, sent its boat to ascertain the cause. The poor fugitives were glad to embrace the opportunity offered of escape; therefore hastened to the boat, which they reached without injury, though several times fired at by the enemy, who were by that time at some distance.

When they came to the Ship, they entered, and soon another scene presented itself, gloomy indeed, and attended with consequences the most distressing to the subject of these lines. It was a very dark, tempestuous night, and the ship struck on some rocks. He was sent aloft to do something to the sails, and whilst upon the mast, it broke, he went overboard with it, still keeping his hold; the dashing of the waves threw him on the side of the ship with his thigh broken; still he kept hold upon the side of the ship, in which situation he continued till one of the guns getting loose, came across his hand and crushed off his two middle fingers, which made him let go his hold and drop; but providentially a boat was just under him into which he fell, and thus was mercifully preserved; but as all was confusion, each one endeavouring to save himself, and he was rendered incapable of helping himself, they threw him on board the ship again, where he was left all night. In the Morning some of the ship's company went on board the wreck to see what could be got out of her, they then brought him ashore and laid him in a wood, there being no other accommodation near. Here they were obliged to kindle a fire round him, to keep the wild

beasts away. In this melancholy situation he lay a considerable time, before he could be moved. What must his feelings have been, in such a situation! under the apprehension of wild beasts, added to the sufferings he endured from his broken thigh and mangled hand, and no kind friend near to sympathize with him! He had nothing to console his mind under those melancholy circumstances; but on the contrary, the most bitter reflections on his disobedience to his parents, and other evil courses which had been the means of bringing him into all this distress.

When recovered, he went to sea again, and by some means, I cannot now recollect how, broke his thigh again in the same place as before. Being now totally unable to serve as a seaman on board a ship, he was appointed to a station in which that was not requisite, and finally, quitted the service.

Respecting the means by which the Lord was pleased to bring him to the knowledge of himself, I do not remember to have heard him relate any thing very remarkable. I believe it was in a gradual way; he had had the advantage of being brought up under pious parents, consequently had received many pious instructions, and these, no doubt, followed by many fervent prayers to God on his behalf, especially as he was a son who had caused them much grief of heart. Indeed he used with much compunction to say, that he had been the means of bringing his father's grey hairs with sorrow to the grave. His father died before his return to England, and on his death-bed, with almost his last breath, expressed his anxious feelings for his poor son; that son, however was preserved by divine providence, lived to be a monument of

divine grace; and is now, I doubt not, enjoying the fruits of electing and redeeming love in heavenly glory.

After his return to England, the Lord was pleased to bless him indeed, both in temporals and spirituals. How did he stand astonished at the forbearance and goodness of God to him! He was highly favoured at times with the divine presence, especially in seasons of affliction. He would say *It is the Lord, let him do what seemeth good in his sight.* "I know he will not lay on me more than he will enable me to bear. He has been a merciful God to me, a vile wretch! Oh what a mercy he did not cut me off in the midst of my sins and send me to the hell I justly deserved. I must have owned him to be strictly just if he had; but he had mercy on me; and why? but because he would have mercy?" Again, he would say, "I was preserved in Christ Jesus till called." This last sentence he used to repeat with such emotions of gratitude as I can never forget; particularly on the return of that memorable day when his thigh was broken, his hand crushed, and in the midst of sufferings and dangers, he was yet preserved.

He was more than forty years a member, and many years a deacon of the independant church at Chatham. A great part of that time the writer was both eye and ear witness of his piety, being an adopted child in his family at a very early period of life; consequently knew more of his private character than many. I do not presume to say that he was a perfect character, no, he knew and felt the contrary, which made him often cry out with the Apostle, *O wretched Man that I am, who shall deliver me from this body of Death!*

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but then he would add, *thanks be to God which giveth me the Victory.*

There were many things in his life and conduct worthy of imitation. One was, that he was a man of prayer: four times a day was his constant rule, unless something very particular occurred, and it was not a trifle that would keep him from this delightful employ. With great fervour he used to supplicate at the throne of grace for the church of God, the ministers of the gospel; his relatives; the sick and afflicted, all had a share in his petitions. I think he might be called a wrestling Jacob, and in some instances, I trust, he evidently came off a prevailing Israel. Thus he continued to the last. A very intimate Friend happening to go into his house only two days before his death, he found him engaged in family prayer, and never heard him pray more fervently in his life. This was the last day he enjoyed his speech.

This was not the only trait of his character worthy of imitation, he was a benevolent Man; seldom was a case presented to him, but he contributed something, as the Lord had bountifully bestowed the means, and also the heart to do good.

I have frequently seen him in the near prospect of death, triumphing in him who hath swallowed up death in victory; but it pleased God, when the important time actually arrived, that he should be deprived of opportunity to say any thing. On Lord's day morning April 12th, 1807, he rose as usual and came down stairs, but was soon observed to have lost his speech and in a great measure his intellects. With difficulty he was got up stairs again and into bed, the continued in much the same
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state until the morning of Tuesday the 14th, when it pleased God to take his immortal spirit to himself in the 75th Year of his age. Wishing success to your valuable Magazine, I am Sir, respectfully, yours in the Lord.

S. D.

MR. WILLIAM GIBBS.

On Thursday Morning March 16, 1809, died Mr. William Gibbs, member of the Baptist Church, Plymouth, over which his Uncle, the late Rev. Philip Gibbs presided with singular diligence and zeal for more than half a century.

The subject of this memoir was naturally amiable, and had not a grain of those discordant passions which preclude friendship and arm resentment. Grace, when it takes possession of such a mind, shines with a superior lustre, it strengthens its influence in every pleasing disposition, and directs them to their proper objects. At a very early period of life God was pleased savingly to impress his mind with the importance of divine truth, by the instrumentality of an amiable minister who has finished his course, and is now enjoying the fruits of his labours. * Having tasted that the Lord was gracious, he resolved to make a public dedication of himself to God; and having given himself to the Lord, he gave himself to the Church according to his will, where he continued to enjoy all its privileges till the period of his dissolution.

For the space of eight years the greatest Uniformity marked his Character, averse to all ostentatious display, he exemplified the more private virtues; he was the humble, peaceful, and pious servant of Christ. In his Conduct

amongst men, the strictest integrity marked his dealings, and he knew how to behave himself in the Church of God. In him Religion consisted not in *Abstract Principles* unconnected with holy practices, but the sentiments he embraced became operative and embodied in all his actions. He never made Religion a cover for those sins which in its very nature it discountenances and condemns; but *laying aside all malice, guilt, envies, and evil speaking*, he as much as possible, lived peaceably with all men, keeping the Unity of the spirit in the bond of peace; and whilst our fond hopes anticipated many Years of Union and Usefulness, God saw fit, almost in the bloom of life to take away the desire of our Eyes with a stroke.

A Consumptive habit, which for a long time had presented fatal appearances, during the last twelve months was rapidly hastening him to the grave. Nothing is more flattering than a decline, and not until a few weeks before his death, had he relinquished the hope of life. When this hope was destroyed by attendant circumstances, he yielded it up with cheerfulness and serenity. In conversation with his minister, a few days previous to his death, when asked the ground of his confidence, he replied "I come as poor a sinner to the footstool of divine mercy as at the first moment I believed, and have no other foundation but Christ. O that the Lord may be with me when passing thro' the swellings of Jordan: and then he repeated these beautiful lines of the poet.

O if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless thro' death's iron gate,
Nor feel the terrors as she past.

When reminded of his Affliction,

* The Rev. John Sharp, late Pastor of the Baptist Church in the Pithay, Bristol.

"his strokes," said he, "are fewer than our crimes and lighter than than our guilt." When it was remarked that God had supported thousands before him, and some nearly connected with him, he said, "Yes he has, he is able and will support."

Nature gradually dissolving, on the Saturday preceeding his death, he desired his pastor to pray by him. The solemn nature of the circumstances presented suitable matter for prayer, and after having implored the Lord to grant him increasing evidences of his interest in his love—suitable views of the divine character—strength and support when heart and flesh should fail—that the enemy might be kept from distressing him, and the world from intruding—he shook him by the hand, and said, "these blessings are worth worlds to possess; and I now feel their value. When wearied out thro' the excessive weakness which attended his disorder,

he said, "the conflict cannot be long, it must soon end. O how unfit are we, when we come to a death-bed to seek repentance." These were the principal sayings which fell from his lips, and in the enjoyment of the truths he felt and believed, he fell asleep in Christ, in the 28th year of his age. Though his diffidence was so great as to enjoin almost silence respecting him; saying, he was only a sinner saved by grace, yet all who had the least intimacy with him regarded him as a truly amiable character. His remains were deposited in the Baptist Burial ground on Tuesday, March 23rd, and the following Lord's-day, Rev. W. Ragsdell preached on the occasion to a very numerous and affected audience, from 1 *Thess.* iv. 14, 15.

Now mark the man of righteousness,
His several Steps attend,
True pleasure runs thro' all his life,
And peaceful is his end.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The History and Antiquities of Dissenting Churches, Chapels, and Meeting-Houses, in and about the City of London, from the Rise of Nonconformity to the present time. Including a chronological series of ministers at each place, and Biographical Anecdotes of their lives and characters. By Walter Wilson. Maxwell and Wilson, Skinners Street. Vol. 1 p. p. 536, price 17s.

As every human being is called to act some part upon the great theatre of life, it is essential to his own reputation, and to the happiness of Society, that he should be able to act his part well. This is

attained by surveying the sphere of action in which providence has placed him, and attentively considering the several duties incumbent on that situation. Universal knowledge is not within the grasp of mortals. But though it be not expected of man that he should know every thing, yet there are some things of general importance, from an acquaintance with which no one can plead an exemption. Here self-knowledge, and the knowledge of God in his relation to man, unavoidably force themselves upon the mind. There are parts of knowledge, again, which are adapted to particular situations in life. Thus, the pro-

per study of a statesman is political science; of a soldier military tactics; and so on. It would be of little use for a divine to trouble himself with fortification; a physician with the law; or a lawyer with physic. But, while every profession has its proper object of pursuit, the distinctions in Society have marked out other subjects of study, which though not absolutely necessary, are of great use, and give a man consequence in his connexions. It is expected, for instance, that a man should have some knowledge of the history of his own country, and of the religious denomination to which he belongs. Ignorance of these matters, where the means of information are accessible, is disgraceful and unpardonable.

To trace the rise, progress, corruption, and reformation of the church of Christ, is to the christian a very profitable employment. This is of general obligation. As Dissenters from the Church of England, we are bound, in an especial manner, to cultivate the knowledge of our own history and principles; and, happily, the sources of information as to these particulars, are numerous, and accessible to every one. Our former historians, Baxter, Calamy, and Neal, bring down their histories no further than the time when Dissenters obtained a legal settlement. Crosby, though he is somewhat later, is the historian only of a particular denomination. A continuation of these writers, therefore, has long been a desideratum in ecclesiastical history.

It is now upwards of two hundred years since the Puritans first separated from the church. Till the reign of Charles the first, separate assemblies for religious worship were but thinly scattered. The tyrannical proceedings of the

superstitious and blood-thirsty Laud, swelled their numbers prodigiously, and the Independants and Baptists formed numerous congregations in various parts of England. So true is it, that *The blood of the Martyrs is the seed of the church*. The Act of Uniformity, which passed soon after the Restoration, having cast out of their livings many hundred Presbyterian Divines, produced a very large accession to the cause of Nonconformity, insomuch, that this denomination was for many years the most considerable part of the whole body. Through the preaching and exemplary conduct of the ejected ministers, many hundred churches were planted in different parts of England; and though their enemies thought that the cause of Nonconformity would die with them, yet the event gloriously proved their mistake. The principles of these Confessors were built upon a rock, firm as the pillars of heaven; and the gates of hell shall never prevail against them.

To trace the origin, and progressive history of these churches, is the object of the volume before us. In what may very properly be styled the introductory part of the work, the author leads us back to the first ages of Nonconformity. He shows us the rise of separation in the reign of Queen Mary; traces it through that of Elizabeth, whose violent conduct drove the Puritans from the church, and gave her a deadly wound which time has never been able to heal. The æra of the separation was 1572, when the first Presbytery was erected at Wandsworth in Surry. From the Presbyterians, our author passes to the Brownists, whose principles he details, together with the actions of their founder. Here, also, we are made ac-

quainted with the lives of their principal ministers. That of Henry Ainsworth, who was in many respects one of the most considerable men of his age, is the most remarkable. The rise of the Baptists in England, and the history of their principal leader, are then briefly noticed. We are next introduced to the Independants, who struck out a middle path between the Presbyterians, and Brownists, and derive their origin from John Robinson, whose life is briefly recorded. The first Independent church in England was formed in 1616, by Henry Jacob. His life is also given, as well as those of his successors; one of whom was the famous Henry Jessey. The account of Praise-God-Barebone, a preacher in London during the Inter-regnum, is curious; and closes the first part of the Work.

The author having adopted the topographical order, commences with the city of London; which he divides, apparently, into four parts. The Eastern, and part of the Southern divisions form the present volume. The Eastern division contains the following places. Crutched-Friars; Poor Jewry Lane; Jewry Street; Mark Lane; Turner's-Hall; Weigh-House; Gracechurch Street; Pewterer's-Hall; Lime Street; Berry Street; Crosby Square; Great St. Helens; Little St. Helens; Camomile Street; Houndsditch; Gravel Lane; Bishopsgate Street; Hand Alley; Devonshire Square. The Southern division, as far as it is comprehended in this volume, embraces the following places. Great Eastcheap; Miles's Lane; Dyer's-Hall; Joyner's-Hall; Plumber's-Hall; and Tallow Chandler's Hall. The arrangement here adopted, appears perfectly proper; and the method in which the

several places are treated is very judicious. Where the nature of the case requires, we have usually a brief account of the antiquities of the spot; as at Crutched-Friars, Berry Street, and Crosby Square. The history of the meeting-house is then shortly detailed, in the date of the building, its present appearance, and the different changes it has passed through. We are then led to the society meeting there; its origin, progress, and present state; and the variations it has experienced in numbers, and doctrinal sentiment. Accounts of Lectures, and other remarkable circumstances attending the place, are frequently introduced. An useful table is subjoined, exhibiting at one view the names of all the ministers who have stood related to the society, distinguishing pastors from assistants, with the dates of their settlement, and removal. These several particulars compose the introductory matter to each church; and are followed by the lives of the ministers mentioned in the foregoing table.

Biography has always been esteemed the most important part of History; and in point of utility, ecclesiastical biography claims the decided pre-eminence. The lives of pious and excellent persons have always been acceptable to the more serious part of mankind; and are read with avidity, in proportion to the interest they excite. The character of the work before us, is strictly biographical. As the lives of nearly two hundred persons are recorded in this volume, they must be supposed to differ materially, in extent as well as in interest. The longest, and by far the most valuable articles, are those of Lardner, Benson, Wilton, Owen, Watts, Kiffin, Mathew Clarke, and Adding-

ton, which occupy a considerable portion of the volume, contain much information, and are elaborately written. The lives next in size and importance, are those of Cruse, William Harris, Billingsley, Harvey, Thomas Reynolds, Sanderson, Langford, Trail, Bragge, Savage, Grosvenor, Benjamin Robinson, Godwin, and Timothy Jollie. There are, also, some articles entirely new and curious: As Barebone, Joseph Jacob, Reilly, Kiffin, &c. As the history of our churches reaches back to the early times of Nonconformity, it may be supposed that the work before us comprises the lives of several persons mentioned in the Nonconformists' Memorial. They, however, form but a small part of the volume; and, it is but justice to add, that the author has not slavishly copied his authorities. Every life appears to be written expressly for the occasion; and the accounts of the ejected ministers, are, most of them, very much enlarged. For examples, we refer to the articles Bragge, Harrison, Mallery, Collins, Mather, Caryl, Bearman, Owen, the two Slaters, Annesley, &c.

Having given the reader an outline of the contents of this work, he will naturally expect some account of the manner in which it is executed. The properties of a good historian, are diligence in research, skill in arrangement, fidelity in narration, and impartiality in discussion. In these qualifications, we do not hesitate to say that our author seems by no means deficient. His industry and labour must have been very great; for he has collected together a mass of information that could scarcely be expected at so late a period. The reader is led to places of worship that he never knew to be in existence; and becomes familiar with

the lives and characters of many excellent and useful ministers, whose names have not hitherto appeared in any biographical work. In this respect, the performance before us may be styled, a repository of much valuable neglected biography. The accounts of books, and lists of works annexed to the authors' lives, will prove very convenient for reference. It is with great pleasure we observe that the author does not write under the influence of a party spirit. The worthy, the learned, and the pious of every denomination, here have their just tribute of praise. Against Socinianism, indeed, he sometimes expresses himself with severity; and attributes to the influence of such principles, the decay of some dissenting societies; in this opinion, however, he is by no means singular.

As the Baptists occupy a considerable portion of the work, most of our readers may be desirous to know what kind of reception they have met with from our author. It has been the fate of this denomination, above every other, to suffer the shafts of ridicule and reproach; and Mr. Wilson is almost the first historian who has treated them with civility and justice. Their history he has recorded with candour; and, on all occasions, speaks of them in the language of a friend. Throughout the whole, he appears the firm, and consistent Dissenter; and a hearty friend to civil and religious liberty. It adds considerably to the value of the work, that he always quotes his authorities, these might sometimes have been contracted with advantage. We have noticed a few literal errors, which the reader will correct.

As some of our readers may, very probably, consider the work to be dear, they should be informed that

it is a large volume, and the typographical part executed with more than ordinary neatness. It also, contains seven portraits of Dissenting Ministers, in a very superior style of engraving. Our limits will not allow of any extracts, or we could select many passages that would entertain and instruct the reader. For these gratifications we cheerfully refer to the work itself, and most cordially recommend it to all evangelical Dissenters.

We understand that this work is published monthly in numbers, at 3s 6d each. Also a superior edition, on royal paper, with proof impressions of the portraits, at 5s each; to be completed in about 24 numbers, forming four handsome volumes in octavo.

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The Indagator; or the lawfulness and unlawfulness of defensive and offensive war considered: by which the true Warriours are contradistinguished from Pagan Heroes. Adapted to the present times. By Sparkes Molitor. Button, 5s. boards.

As this work came into our hands recommended by the author's assertion that "There is nothing on the same plan extant," and "He presumes, also, no book was ever printed expressly for the same purpose;" we opened the volume with the hope of finding something very interesting on a subject of confessed importance. We are

mortified to add, that after reading some twenty pages or more of this *unique* among books, we are utterly unable to comprehend the meaning of the author. Not but the pages are printed in the usual form, and are made up of lines, having letters, syllables, and words disposed in the common way: but these black marks on fair paper, horizontal, perpendicular, and curvilinear, are unaccountably disposed in such a manner as to impress no positive idea on the mind of the person who looks at them. They resemble fine colours laid on canvas in wild confusion having neither form nor semblance: they dazzle the eye, excite a momentary attention, but depict nothing. We speak from our own experience. Our readers shall judge for themselves.

When the spirit of God moved itself, upon the face of the waters in his willing, he so created the *desiring* which is comprehended by the willing, wherein is the figure of the willing, that it stood in a being: of which being, now we have knowledge from the grace of God to write; because it is his manifestation, and other than this very thing we know nothing. page, xii.

Again,

Now, the good, which is God in himself, maketh no evil or severance; but the root, in the fiat, in the centre of the creature. The desire to severance in the root by the fiat bringeth itself into nature and creature. p. 77.

If any of our readers wish for more, we advise them to buy the book.

Query.

If Adam be in heaven, as it is generally supposed, he must have been glorified in consequence of obtaining pardon through the blood of Christ. If his sin has been pardoned, with what propriety can it be said to be imputed to his posterity, since Christ has made satisfaction for it? Are those who never committed that sin, to be rendered obnoxious to punishment for it, whilst the guilty transgressor is pardoned and glorified?

Swansea, March, 1809.

ADELPHOS.

Religious Books lately published.

THEOLOGICAL NOTICES.

1. The Life of Mr. John Bunyan, Minister of the Gospel at Bedford; in which is exemplified the power of Evangelical Principles. By Joseph Ivimey.

2. Extracts from the Diary and Letters of Miss Maria Powell, Grand-daughter of the late Rev. Benjamin Francis, A. M. of Horsley, Gloucestershire. By the Rev. T. Ward, Pastor of the Baptist Church at Melksham, Wilts. of which church she was a Member. 1s.  The profits will be given to the Baptist Mission.

3. The Alexandrian School, or a Narrative of the first Christian Professors in Alexandria, with observations on the Influence they still maintain over the established Church; by Mr. Jerningham. 2s

4. Considerations, addressed to a Young Gentleman, on some trials of principle and character which may arise in the course of his ministry. By Stevenson Macgill, D. D. Minister of the Trone Church of Glasgow. 12mo. 4s

5. The connection between the work of Man's Redemption and the Divine Agents engaged in it. A Sermon preached at St. Mary's, Oxford, Nov. 27, 1808. By C. R. Cameron. M. A. 1s 6d.

6. A Gospel Glass representing the miscarriages of English Professors. By the late Rev. Lewis Stuckley. A new edition, recommended by Dr. Ryland. 12mo. 5s

7. Apostolical Directions concerning female education. A Sermon preached at St. Thomas's Square, Hackney, Jan. 8, 1809, to recommend a School of Industry founded in that place. By S. Palmer. 8vo. 1s

 Information of works in hand from Theological Writers will be inserted under this Article.

Preparing for the Press, An Essay on the Book of Revelation, particularly on the Seven Vials, supposed to be now pouring out, containing an answer to the Question: "Watchman what of the Night?" By Mr. Blundel, Pastor of the Baptist Church, at Luton, Beds.

Proposals will soon be published for a new edition, by subscription, of Dr. Griesbach's Greek Testament, which will be a faithful reimpression of the last edition, including his Prefaces, Prolegomena, Notes, and Appendix, without omission or abridgement.

In the Press. Sermons, principally designed to illustrate Christian Morality. By the Rev. T. Gisborne, M. A. 1vol. 8vo.

Also, A new interpretation of the celebrated prophecy of the Weeks of Daniel; contained in a Discourse accompanied by Critical Dissertations: together with an Appendix, enumerating the different schemes that have hitherto been proposed for its solution. By the Rev. W. Magee, S. T. P. 1 vol. 8vo.

Also, by the same Author, Discourses and Dissertations on the Scriptural doctrine of atonement and sacrifice, and on the principal Objections urged by the opponents of those Doctrines; as they are held by the established church: with an Appendix containing some strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. Second edition, on an improved plan.

RELIGIOUS INTELLIGENCE.

WELSH QUARTERLY MEETINGS.

The first was held at *Peurhyw-goch*, in the County of Carmarthen, the 10th and 11th of January last. The first day L. Lewis of *Waun* prayed, W. Evans of *Cwmvelin* preached from Matt. v. 16. and D. Griffiths of *Cwmsarnddu* from Rom. viii. 3. The following day J. Harries of *Swansea* prayed, Jonathan Davies of *Neath* preached from John i. 47. and Henry Davies of *Llangloffan* from Isa. iv. 5. He likewise concluded by prayer.

Another Quarterly Meeting was held at *Crygymaen*, in Cardiganshire, Feb. 23rd, where R. Williams and L. Lewis prayed, Titus Lewis of *Carmarthen* preached from John iii. 14, 15. John James of *Aberystwith* from Jer. xxxi. 18, 19. and Joshua Watkins of *Carmarthen*, from Eph. ii. 17. D. Phillips of *Blaenywaun* and B. Davies of *Cilvowir* preached the preceding evening.

The same day, another Quarterly Meeting was held at *Fishguard* Pembrokeshire, where — Reynolds of *Middlemill* prayed, J. Morgan of *Blaenffos* preached from Isa. xii. 3. — Davies of *Haverfordwest* (in english) from John xviii. 36. and — Jones of *Rhyd-wilym* from Psa. xciii. 5.

Another Quarterly Meeting was held at *Waun* in Carmarthen-shire, April 4th and 5th. The first day J. Morgans of *Aberduar*, prayed, J. Davies of *Drevach*, preached from Phil. ii. 7. and D. Davies *Velin-voel* from John vii. 37. The following day T. Morris of *Cwmivor* prayed. Titus Lewis

is preached from Num. xiv. 24. Dr. Saunders of *Aberduar* from 1 Cor. xiii. 13. and J. Harries from Psa. ci. 1. D. Williams of *Salem* concluded by prayer.

On that evening and the following day a New meeting-house was opened at *Llandysfaen* in the same county. The service was begun by prayer by E. Edmund. J. Davies *Drevach* preached from Rom. viii. 32. and Titus Lewis from Matt. xviii. 20. The following day T. Lewis prayed. J. Harries preached from Mark xvi. 15. and D. Saunders from John v. 28, 29. and Timothy Thomas of *Aberduar* from Isa. xxii. 22. and concluded by prayer. All the above meetings were well attended, and much of the divine presence enjoyed.

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On Tuesday Feb. 17, 1807. A new Church of the particular Baptist denomination, was formed at *Wellingborough*, in Northamptonshire. Several Ministers were present, Mr. Rowling of *Earl's Barton* described the nature of a Gospel Church, Mr. Hall of *Irthlingborough* preached from 2 Corinthians viii. 5. *But first gave their ownelves to the Lord, and unto us by the will of God.* Mr. Tipple of *Hail Weston* preached to the Deacon. And on Tuesday Aug. 2, 1808, Mr. Samuel Byfield was ordained Pastor of the said Church. Mr. Peacock of *Rushden* opened the work of the day. Mr. Rootham of *Willingham* gave the charge from Col. iv. 17. *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Mr. Varly of *Carlton* addressed the

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Church from 1 Corinthians xvi, 10, *See that he may be with you without fear, for he worketh the Work of the Lord as I also do.* Mr. Hall of Irthlingborough preached in the Evening, the newly erected Meeting being too small, Mr. Washburne and friends kindly lent their Meeting on this occasion.

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We understand that the Presbyterian Meeting-house at Highgate, near London, has been taken by some persons of the particular Baptist denomination, with the hope of collecting a congregation in that populous neighbourhood, and forming a church in that connexion.

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Tuesday, April 4th, was the annual Meeting of Ministers at Arnsby, Leicestershire. Mr. Sutcliff preached from *Neh. xiii, 22.* and Mr. Fuller from *Ps. lxxxv, 9—11.*

On Wednesday April 5th, the Annual Minister's Meeting was held at Clipstone, Northamptonshire. Mr. Barker of Towcester and Mr. Fuller preached: the former from *John xv, 9.* the latter from *Rom. viii, 13.* In the evening Mr. Sutcliff preached from *Heb. xi, 1.* Both these meetings were numerously attended.

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Lately died Mr. Gill of St. Albans, Herts, who had been about 50 years Pastor of the Baptist Church in that place. He was Nephew of the learned Dr. Gill, and closed a long and honourable life by a rather sudden but peaceful Death.

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To the Editor of the Baptist Magazine.

Sir,

I conceive the subject to which the following article refers, to be of the first importance to the interest of Christ both at home and abroad. As such, I persuade myself that the circulation of it among the numerous readers of your very respectable and increasing publication, would be calculated to have such an effect upon their minds, as to induce some of them to form similar societies. Also, to incline many others, as individuals, to become subscribers in aid of the extensive and God-like designs of the British and Foreign Bible Society, the grand and simple object of which, is that of encouraging and promoting the universal circulation of the Holy Scriptures, without note or comment. In carrying this noble design into effect, I understand that, among many other grants of money to different societies, they have voted 2000 pounds to assist the baptist missionaries; in translating the Sacred Scriptures into the various Eastern languages. It is under the hope, that the following account may serve the Interests of the Society that I transmit it to you. Should you therefore give it a place in your Magazine, it will much gratify your obliged and sincere friend,

J. H.

READING.

On Tuesday the 28th of March a meeting was held in the Town Hall, in consequence of an advertisement in the Reading Mercury, to consider the propriety of forming an establishment in this town and neighbourhood on the plan, and in aid of the British and Foreign Bible Society in London. Thos. Gleed, esq. Mayor, being called to the chair: Dr. Valpy

said that, as he had suggested the proposition for the present meeting, it might be expected that he should open the consideration of the subject. He felt the highest gratification, at the sight of gentlemen of various persuasions, whose differences on some speculative points of doctrine, melted before the sacred fire of practical religion, and mingled in one common mass of exertion for the extension of the study of the Scriptures, which was the object of the proposed Institution.

He proved that it was founded on the great principles of the Christian Religion, Faith, Hope and Charity. We must all believe the prophecy of divine inspiration, that a time will come when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea: it was therefore one of the highest privileges with which we could be blest, to be instruments in thus extending the kingdom of God. He pointed out the great necessity of giving comfort to the afflicted, and hope to the desponding, in every part of the world, in these times of unexampled calamity. He would leave the task of laying before the meeting, the rise, the progress, and the beneficial effects of the London Society to the two secretaries, who attended on the present occasion; a circumstance, which proved how highly they valued the good opinion, and how strongly they relied on the assistance of this town and neighbourhood. In that expectation, he hoped, they would not be disappointed.

The Rev. Mr. Hughes, of Battersea, and the Rev. Mr. Owen, of Fulham, in two successive speeches of great clearness, force, and eloquence, described the circumstances, which had made an irresistible appeal to the human-

ity and the piety of the founders of the Institution. Repeated calls had been made from Wales, where the want of the book of salvation was universally felt. Applications had been made to the humanity and the religious feelings of private individuals. The example had been followed with such a spirit, that the charity which had begun at home was soon spread to the Continent.

From Iceland to the Eastern extremity of Asia, and from Siberia to South America, millions have been taught the knowledge of God, and of Christ, by the diffusion of the Scriptures in every language which could admit a translation. All sects and casts have forgotten their mutual animosities, and have been humanized into the feelings of fraternal affection, and of gratitude to the country, from which they derived those blessings. The spirit of the Catholics has assumed a new direction, even their Priests have applied in many places, for the communication of the Scriptures to their congregations.—They shewed the universality of that benevolence which diffused those benefits. At the head of the Society was the good and learned Lord Teignmouth, the Bishops of London, Durham, Salisbury, and Saint Davids, with some distinguished characters of all religious persuasions. They trusted that from the liberality of this town and neighbourhood the Society would receive the most effectual support.

Mr. Ring in an impressive speech mentioned the want of religious knowledge, which in his professional character it had been his frequent lot to witness. To those who might plead the weight of taxes as an objection to join in the contribution, he would say that if the plan of the Society

could succeed in its utmost wish, taxes would cease, for all mankind would be so deeply penetrated with brotherly love, that "Glory to God in the highest, on earth peace and good will to men" would be the happy result.

The Rev. Mr. Marsh drew an animated description of the high privileges which had been conferred on the inhabitants of this country, to whom the oracles of God had been committed; an advantage represented by Saint Paul as the most distinguished in the world. He expressed his hope that the only object of contention in the present case would be, to contribute in the amplest manner to the prosecution of this pious design.

Mr. Arch-deacon Nares declared his full assent to the principle which had been this day inculcated, and his intention to lend his assistance in the most effectual manner to the great work of the Society.

The following resolutions were

then proposed and unanimously agreed to.

1. That the present Meeting do highly approve the plan and objects of the British and Foreign Bible Society in London.

2. That an auxiliary Society be formed in this Town and Neighbourhood to contribute to that laudable undertaking.

3. That this Society adopt as far as possible the rules and regulations of the Parent Society.

4. That a Committee be formed to carry these Resolutions into immediate execution, consisting of sixteen persons, one half members of the Church of England, and the other of the different denominations of Dissenters in the Town.

The donations and subscriptions already amount to upwards of *Two Hundred Pounds*, and as public collections are to be made at all the different churches and meeting houses in the Town, as well as further subscriptions solicited from friends in the Neighbourhood, it is supposed by some, that the *Two* will be augmented to *Four* or *Five* Hundred Pounds.

BAPTIST MISSION.

We are happy to learn that the Affairs of the Mission wear a very promising aspect. Additions of Natives and Europeans have been made to most of their Societies; *Ram Mohun*, "a Brahman of the highest cast, *completely weaned from every Hindoo Superstition as it is possible for a man to be,*" and another Native, called *Krishna Dasa*, have been solemnly set apart to the work of the Christian Ministry, in which they labour with much acceptance; a new Chapel is almost completed at Calcutta; the Missionaries are proceeding in the translations and printing of the Scriptures, with their accustomed sedulous application; and Brethren F. Carey and Chater are engaged in a new Mission at Rangoon. Several interesting Particulars respecting these events will be detailed in our future numbers.

COMMITTEE MEETING AT NORTHAMPTON.

March 9th, 1809:

The Society wishes to express its grateful acknowledgements to the Friends of the Mission and of the Translations, for the very liberal support which has of late been received; especially to Mr. Burns of Barbican, a friend at Bristol, and another at Edinburgh, for their generous donations in support of Native Preachers; to Daniel Lister, Esq. Hackney, for two liberal donations of books for the use of the mission; to Mr. Jeffe of Diss, for the donation of two successive £100, within the last two years; and to the Friends of the mission in the North, whose exertions within the past year have exceeded all former examples.

SERAMPORE.

*Extract of a Letter from
Mr. Carey.*

April 20th, 1808.

—“You mention some objections that have been made to our translations, as if they were the work of graceless brahmans. We certainly do employ all the helps we can obtain; brahmans, musselmans, and others, who both translate, and sometimes write out rough copies, and should think it criminal not to do so. But we never print any translation till every word has been revised, and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction to pass without examining it, and seeing through it. I read every proof sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations, viz. the Bengalee, Hindostanee, and Sungskrit, I translate with my own hand; the two last immediately from the Greek, and the Hebrew

bible is before me while I translate the Bengalee. Whatever helps I use, I commit my judgment to none of them. Brother Marshman does the same with the Chinese, and all that he engages in, and so does brother Ward.

The idea that a translation made * by a brahman will be unintelligible to the mass of the people, is unfounded. Would you, if you were translating the bible into English, despise the grammatical language and assistance of learned men; and make use of the dialect and orthography of the illiterate? And if you did, would it be better understood than the present English translation, which was the work of learned men?—I feel my ground in all the languages derived from the Sungskrit; but perhaps may not have perfectly understood every passage, nor have always expressed the meaning in the happiest terms. Some mistakes also may have escaped my observation. Indeed I have never yet thought any thing perfect that I have done. I have no scruple however in saying that I believe every translation that we have printed to be a good one.”

* that is, first drawn out. ED.

To the Editor of the Baptist Magazine.

Dear Sir,

The well-wishers to Institutions which have been established for the purpose of reforming, and of making useful members of Society, some of the most degraded and forlorn of the human Species, cannot but have witnessed with pleasure the zeal with which the *London Female Penitentiary* at Pentonville has been defended and supported.

A good cause, Mr. Editor, as you well know, need not shrink from the ordeal of rigid investigation. Publicity of discussion, and severity, and frequency of examination, will always befriend it. It may be said of any plan that has the good of souls and the benefit of our fellow creatures for its object—*If this counsel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.* Perhaps the following short account of the *Bath Penitentiary* may not be unacceptable to the numerous readers of the *Baptist Magazine*. I therefore crave a place for it in that valuable publication, by granting which you will oblige

Yours respectfully,

Bath, S. Whitchurch.
11th April, 1809.

THE BATH PENITENTIARY.

This excellent and increasingly useful Institution, which is supported by annual subscriptions and voluntary contributions, was established in *November, 1805*. The object of it is to receive into close residence, protection, government, and employment, with a view to reformation, and restoration to their *Friends*; or to prepare for placing in suitable *Ser-vices*; such *unhappy females*, as

may be induced to apply, and to enter into proper engagements, for at least, *two years*, for such purposes.

The Charity is under the direction of a committee of twenty five Gentlemen, but is more particularly managed by a sub-committee chosen therefrom, and a committee of Ladies, who have engaged an able and discreet Matron with a suitable Assistant, for the instruction of the young women in reading and needle-work, and performing the domestic services of the house.

In the infancy of the Institution the Managers were sometimes disheartened by having to lament over some incorrigible ones who unfortunately returned again to their old wicked courses. Experience however having taught them to be more particular in the examination of Applicants, and more cautious in admitting them, they have been very little imposed on since the first few months, but have had abundant cause for thankfulness for those manifold blessings with which the God of Mercy has been pleased to honor their humble endeavours to do good, by granting refuge to the outcasts of society, and taking pity on some of those unhappy creatures who were ready to perish.

It would occupy too much room in these pages to give a full and particular account of all the good which has been rendered to the Females who have been Inmates of this Asylum during the eventful period of three years. Suffice it therefore to say that *two* young Women, who died in the house, gave proof of a change of heart and of sincere penitence, and were the happy subjects of well-founded hope; and who, there is good reason for believing made a happy exchange of this World for

a better. *Some* have been restored to their friends, from whom, like the prodigal in the Gospel, they had wantonly, and unthinkingly strayed. *One* has been married to a sober and industrious Man in this City, and makes a good Wife. *Many* have been placed out to service, and give great satisfaction to their Employers. And it is no small recommendation of this Charity, that *one* who was domesticated in it about 18 months, now fills a place of trust, with much credit, in a similar Institution at a distance. And of the twelve young women now under the protection of the house, not one behaves with impropriety; of all of them the most pleasing hopes are entertained, and some of them are under real concern for their

Souls. It should have been mentioned in its proper place that a worthy and liberal minded clergyman * of the established church is chaplain to the Institution, but that Dissenters of different denominations, and Friends in the Westleyan connexion, and that of the late Countess of Huntingdon, occasionally befriend the penitents with religious Instruction.—It may not be improper to add that the *Rev. W. Jay* preached a very appropriate and pathetic sermon, and that a handsome and liberal collection was made at *Argyle Chapel* for the benefit of the *Bath Penitentiary* on Sunday the 26th of March last; which laudable example will be followed by other Ministers and Churches as soon as it may suit their convenience.

To the Editor of the Baptist Magazine.

Dear Sir,

The publishers of the *New Edition of Dr. Gill's Exposition*, having, to my great satisfaction, reduced the price from 19l 4s. to 14l 8s, and requested me to prepare a *Memoir of Dr. Gill's Life and Writings* for this Edition, and to take a part of the same, which is to be solely at my disposal; I have acceded to their wishes; and beg your permission to avail myself of the extensive circulation of your work among the admirers of Dr. Gill, to inform them that I am now prepared to supply them with the half volumes regularly as they issue from the press. Two parts are already published.

This Work yields to no Theological Publication whatever, in Decision of Character, and in a manly avowal of the GRAND FUNDAMENTAL DOCTRINES of the Gospel, considered in their native Dignity, and in their Practical influence. It is also the only Exposition which the Baptists can peculiarly claim as their own, either in Great Britain or in America.

Those who take six copies, will be entitled to a seventh gratis; and Ministers of every denomination may be accommodated with the work, for their personal use, at Bookseller's allowance. †

I am, Dear Sir,

Your affectionate friend and brother,

Grange Road, Southwark,

JOHN RIPPON.

April 5, 1809.

* The Rev. Richard Warner, who in his very entertaining "*Tour thro' Cornwall*" makes honourable mention, not only of the "*Bath Penitentiary*" but of the *Asylum* lately established at *Stonehouse* for the reception of Penitent Prostitutes.

† Some of the Churches take six copies, and make a present of the seventh to their Minister.

List of Lectures, &c. in and near London for May.

1. *Monday Ev.* Missionary Prayer Meeting at Fomnder's Hall.
2. *Tuesday M.* Broad St. Mr. Clayton. *On Professors of Religion mixing with the world.*
Ev. Crown Court, Mr. Upton. Comfort for the Weary.
3. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Kello's
4. *Thurs. Ev.* Fetter Lane, Dr. Collyer, *Redemption.*

7. *Lord's day M.* Camomile St. Mr. Clayton, Artillery St. Mr. Buck. *Ev. Union St. Mr. --- Charity Sermon, Shakespear's Walk, Mr. Hill, Homerton.*
9. *Tues. M.* Broad St. Mr. Barber. *Daniel's Fidelity to his God.*
Ev. Crown Court, Mr. Brooksbank Faith in the Blood of Atonement. Fetter Lane, Mr. Nicol. Redemption contemplated by Angels.
10. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Goode's.
11. *Thurs. M.* Monthly Exer. (Indep.) at Mr. Jennings's. Mr. Knight to preach. *The Character of those whom the world applauds and God abhors.*

14. *Lord's day M.* Camomile Street. Mr. Gore, Artillery St. Mr. Wilks. *Ev. Union St. Mr. J. Clayton. Charity Sermon. Shakespear's Walk, Mr. James Knight.*
16. *Tues. M.* Broad St. Mr. Clayton. *Domestic Conversation.*
Ev. Crown Court, Mr. Buck. Vanity of Human dependance.

17. *Wed. Ev.* Prayer Meeting for the Nation, at Dr. Jenkins'
18. *Thurs. Ev.* Fetter Lane, Mr. Austin. *The Church the flock of God.*
19. *Frid. Ev.* Sermon to Young Persons at Mr. Ford's, Stepney, Mr. J. Clayton to preach. *Natural affections subordinate to the love of Jesus Christ.*

21. *Lord's day M.* Camomile St. Mr. R. Winter. Artillery St. Mr. Percy. *Ev. Union St. Mr. Hutchings. Charity Sermon. Shakespear's Walk, Mr. W. Shenston.*
23. *Tues. M.* Broad St. Mr. Goode. *The Evil of Fretfulness and its cure.*
24. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Gaffee's
Ev. Crown Court, Mr. Stephens. The Believer's Times in God's hand.
25. *Thurs. M.* Monthly Meeting (Bapt.) Wild Street. Mr. Tim. Thomas. *Sermon to the Education Society.*
Ev. Fetter Lane, Mr. Collison. Our Lord in the Storm.

28. *Lord's day M.* Camomile St. Dr. Rippon. Artillery St. Mr. Button. *Ev. Union St. Mr. Dore. Charity Sermon. Shakespear's Walk, Mr. Goode.*
30. *Tues. M.* Broad St. Mr. Forde. *The Witness of the Spirit.*
Ev. Crown Court, Mr. Winter. The Earnest of the Spirit.
31. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Gaffee.

The Annual Meeting of the BRITISH AND FOREIGN BIBLE SOCIETY will be held at the New London Tavern, Cheapside, on Wednesday, the 3rd of May, at Eleven o'clock. The Chair will be taken precisely at Twelve.

MISSIONARY SOCIETY.

The Annual Meeting of the Society will be held (by divine permission) in London, on Wednesday, the 10th of May and the two following Days.

The REV. MR. MARTYN, of Pertenhall, near Kimbolton; the REV. MR.

PEDDIE, of Edinburgh; the Rev. Mr. JOHN CLAYTON, jun. of London; and the Rev. Mr. RICHARDS, late of Hull, are expected to preach.

The Annual Meeting of the RELIGIOUS TRACT SOCIETY will be held on Thursday, May 11, at Seven in the Morning, at the City of London Tavern Bishopsgate Street.

The Second Annual Meeting of the Devon Union, will be held at Mr. Allen's, Exeter, on Wednesday, the 3d of May: Mr. Edmonds, of Exeter, is expected to preach.